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Personal Names of Turkic or Uzbek Origin

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ANNOTATION

This article investigates the etymological and historical layers of Uzbek personal names and personal names of Turkic origin. In addition, the work deals with semantic groups and structure of personal names before Islamization.

KEYWORDS: Personal names, naming, Uzbek, Turkish names, etymology, motives, semantic groups, origin, meaning of the given names.

Today we do not know how the ancients named their children. The few names that have been preserved do not allow us to make more precise statements.

The historical origins of today's Uzbek names lie in antiquity. Accordingly, their origin is closely linked to ancient religious or totemic and cultic ideas.

Many pre-Islamic, Old Turkic names are found in Orkhon Yenisei funerary inscriptions (5th - 8th centuries AD), in the "Diwani lugati turk" by Mahmud Koshgari (11th century) and in the "Qutadgu bilig" by Yusuf Hos Hojib (also from the 11th century) handed down to our time. Even today, pre-Islamic personal names represent the oldest layer and the basis for the personal name system of all Turkic-speaking peoples.

Semantic areas of origin of the Old Turkic Personal names

Since Turkic languages compared to others, such as B. Indo-European languages, show very special semantic-typological categories of the Personal names, a comparative study of the Personal names of the Turkic languages and those of the Indo-European languages can be useful. "The semantic-typological categories of Turkish names seem to be quite specific in comparison with those of the Indo-European and Uralic languages. This is why a reliable system would be useful for comparative purposes for the linguists-onomatologists of quite different languages." (Rásonyi/Baski 2007: 39)

Semantically, Old Turkic Personal names have the same characteristics as appellatives. As Rásonyi/Baski (2007: 36) have stated: "In Turkic languages almost every unit (word) can be used as a proper, especially personal name. […] Traditional anthroponyms are formed of words meaning animals, plants and things used most frequently in everyday life".

Blagova et al. (2001), like Toporova (1996), who classified the two-part Old Germanic personal names according to semantic groups, distinguish twelve major semantic categories of Old Turkic personal names. These are: time and place, flora, fauna, sacred sphere, anthropocentric sphere, socio-legal sphere, economic sphere, world of things/things, military sphere, abstract things, attributes (designation words: adjectives) and predicatives (verbs).

The Personal names with the area of origin nature make up the largest proportion of the total stock. In the scientific studies on Old Turkic names, the following semantic subgroups are

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distinguished:

a. Celestial bodies and natural phenomena: *kun* ‛sun’, *oy* ‛moon’, *yulduz* ‛star’, *bo‘ron* ‛storm’

b. Metal and mineral terms: *oltin* ‛gold’, *kumush* ‛silver’, *temir* ‛iron’, *tosh* ‛stone’

c. Animal and bird names: *bo‘ri* ‛wolf’, *arslon* ‛lion’, *bars* ‛tiger’, *lochin* ‛falcon’, qaldirg‘och ‛swallow’

In the Orkhon Yenisei grave inscriptions from the 7th to 10th centuries, healing wish names such as Qutlug' 'lucky charm', Tirig 'alive' occur. Animal names like *Bo‘ri* ‘wolf’, *Bars* ‘tiger’, *Bug‘a* ‘bull’ were used as personal names. By naming them with animal names, not only were totems worshipped, but it was also hoped that qualities such as boldness and strength possessed by the totem animal would be passed on to the newborn child.

Nowadays, the animals mentioned above are no longer worshiped as totems and the naming motive ‘worshipping the totem animals’ has been lost, the animal names are only given metaphorically as desired names or descriptive names or are no longer given as first names at all. *Bo‘ri* ‛wolf’ is chosen as a given name if the child is born with one tooth. Totemic animal names such as *Bars* 'tiger' and *Bug'a* 'bull' have fallen out of use.

In addition, the ancient Turkic peoples seem to have named their children based on appearance and physical characteristics, such as *Oqbosh* 'white head', *Qoraxon* 'black khan'. Begmatov (1965:42) elaborates another view on personal names derived from colors in Old Turkic. He suspects that color designations served as totems in antiquity. Evidence of this would be the color designation *qora* ‘black’ before the title word Khan, which designates a great ruler.

Many personal names that have survived in the Orchun-Yenisei inscriptions are still in use today, albeit with reinterpretations.

Tangriberdi (*Tangri* ‘Sky God’)

Under the influence of Arabic names such as *Abdulloh* 'Servant of God', *Obloberdi* 'Given to God', new sentence names were formed with the word Tangri: *Tangri-qul* 'Servant of God', *Tangri-berdi/Tangri-bergan* 'Given to God'. In shamanism, Tangri was worshiped as a sky god or sun god. Today, the word *tangri* is used theologically incorrectly in everyday speech to mean 'God' (Allah).

Bir	*rivoyat-da*	*odam-lar-Ø*	*Alloh-dan,*	*ey*	*Tangri-m,*
one	saga-LOC	man-PL-NOM	Allah-ABL	Hey	Tengri-POSS

zindon-da	*yot-gan*	*kofir-lar*	*qachon*	*ozod*	*qil-in-adi,*
dungeon-LOC	lie-PTCP	atheist-PL	Wen	free	make-PASS-FUT

deb	*so‘ra-bdilar.*
COMP	ask-PST

‛‛In a saga, people asked Allah: "O Allah, when will the disbelievers be released from

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prison?"'

(Said Ahmad 2000: 9)

In (1) Allah and Tengri have the same meaning, but historically, theologically and etymologically they mean something different.

Analyzing Old Turkic Personal names, it becomes clear that not all Old Turkic Personal names were sacred totemic and animistic names, there were also descriptive names that changed throughout life depending on the age and other characteristics of the name bearer, like Gumilev (1967: 82f.), so they were like nicknames.

In contrast to the poetic Germanic names of heroes and rulers, the Old Turkic Personal names designate everyday objects; the child was named based on the everyday life of the tribes.

Many Old Turkic personal names have survived to this day thanks to the book "Divani lugati turk" by Mahmud Koshgari. "Divani lugati turk" is one of the first and at the same time most complex works on the vocabulary of the Turkic languages. It is an Arabic-Turkish dictionary of meanings from the 11th century and contains over 7000 word explanations. Although the work was written by Arabs after their expansion into Transoxania and into what is now Central Asia, it contains many Old Turkic words and proper names (given names, nicknames, place names, river names, etc.). Machpirov (1979) dealt with personal names in the "Divani lugati turk" and found 105 personal names, 70 of which are of Turkic origin (cf. Sattarov 1982: 26). This shows that in the 11th century the personal names of the Turkic-speaking peoples in Central Asia were predominantly of genuinely Turkic origin. Below are some personal names from the book "Divani lugati turk":

Beklan - masculine given name

Bektur - male given name ('Lord, arise')

Qatmish - masculine given name (from the verb *qotmoq* 'to become strong')

Chuglan - first name of a nobleman of the Qarluq tribe

Sökman – nickname of strong men (from verb *so'kmoq* 'to tear apart')

Formal Characteristics of Old Turkic Personal names

Old Turkic Personal names can belong to the following parts of speech:

a) Noun: *Qilich* 'sword', *Arslan* 'lion', *Kun* 'sun'

b) Adjective: *oq* 'white', *qora* 'black', *ko'k* 'blue'

c) Numeral: *ikki* 'two', *olti* 'six', *oltmish* 'sixty'

d) Verb: *tur* 'to stand', *toqta* 'to hold', *ber* 'to give' (cf. Blagova 1998: 184).

The meaning of the given names was transparent and they were programmatic names composed of one, two or three parts: noun+verb, noun+noun, adjective+noun

Turk – noun (male first name)

Qutlug' - noun (male first name)

Qutlug' tegin — given title (tegin 'prince')

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Bek-tur — noun+verb

Jawlaq sariq – given name + nickname (sariq 'yellow')

Bekatsch Arslon Tegin – Title First Name Title

The work "Divani lugati turk" contains only one woman's name, the nickname Qatun. Nowadays this word is used as *xotin* ‘(wife)’ and its nickname function is out of use.

The anthroponymic system of this period was arguably mostly two-part, the first component being the first name, the second component serving as an identifier distinguishing the person from others, and could be a title, surname, patronymic, or occupational name (cf. Machpirov 1997 : 171).

Despite the overwhelming influence of Islam, the anthropological material in Kashgari's Divani lugatit turk and Yusuf Hos Hojib's "Kutadgu bilig" was generally informed by the anthropological traditions of pre-Islamic names.

Personal names and the words that served as components of Old Turkic Personal names, such as *oy* ‘moon’, *alp* ‘hero’, *temir* ‘iron’, *bek* ‘lord’, *xon* ‘khan’, *boy* ‘rich’, *tur* ‘to stand’, *to‘hta* ‘to hold’, etc., still belong to the current stock of Uzbek personal names.

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